Str M. B. Grant-Daff's Be The latest installment of Notes from a Diery, by the Rt. Hon. Sir MOUNT STUART E. GRANT-DUFF (London, John Murray) overs the period from Jan. 1, 1889, to the end f December, 1891. The two volumes now pefore us differ from their four immediate ors in this particular, that, while the latter dealt with the seven years of the author's life which had been spent almost entirely abroad, the former records the indiients of a period which was rassed almost wholly in London or its neighborhood. It follows that while we now encounter relatively few notices of travel, we find, on the ther hand, an unusually large proportion tes, criticisms and good stories. at of the recollections brought together these volumes will be conned with as much rest by Americans as by Englishmen: yet, erhaps, we shall do well to exemplify the wallty of the work by reproducing what the author has to tell us about men particularly well known or admired on this side of the Atlantic, such men, for instance, as Gladstone, Dieraeli, John Bright, Robert Lowe,

Lord Coloridge (the Chief Justice), Dr. Jowett

and Mr. W. H. Lecky.

1. In October, 1889, on his way from London to Ireland, the compiler of these recolsions dined at the Athenseum. where he was told that Mr. Parnell had lately replied to a person who asked him what he thought of the future: "It all depends on Gladstone. If he lives for three years, we shall get all we want; if he lives for five years, we shall get more than we want." Two years later then Sir Mount Stuart was talking with Lord Volseley about Ireland, something was said about Father Healy. Lord Wolseley related that he had lately asked that amusing personage whether he had ever come across "Strange to say," he replied, "only quite lately, when I had a conversation with him for about an hour and a half. In the course of it I used the word coercion: whereupon he remarked: 'Coercion' You will never givern reland without coercion, vol have Home Rule or not. Father Healy recalled that Paraell had been open mouthed about Gladstone, sayinter alia. "The old scoundrel. have broken his back and I wish I had broken his neck." Under date of February, 1890, our author mentions that when at dinner the conversation turned upon Sir F. Rogers (later Lord Blachford), Sir F. Sanford said that when he was at the Colonial office they had a legend there that Lord Palmerston had said that the three deverest men he had known were Rogers, Gladstone and Lowe, the first place being assigned to

Both Lord Coleridge and Lord Kimberley who were present, thought that this laudation was quite excessive, while admitting Lord Blachford's great ability. In May, 1890, Sir Mount Stuart dined at "The Club." Gladstone was present and "talked with his usual vigor on a variety of subjects; praised highly a novel of Scottish life called 'A Window in Thrums: spoke well, too, of a small volume 'Conversations in an English Village,' privately printed by a lady; placed Locke decisively in the second rank as a philosopher, and remarked that the bookseller who gave Milton a small sum for 'Paradise Lost' was an admirable person, seeing that never be fore had any one given one farthing for the copyright of a book " Gladstone appealed on that question to Mr. Reeve, the editor of the Quarterly, who could not contradict him. Another of Gladstone's subjects was Lord Acton's enormous range of reading, far greater, he said, than that of Macaulay. A few days later the author of this diary was talking with Lord Arthur Russell about John Bright. Lord Arthur mentioned that the great orator had told Lady Arthur that. after the break-up of the Liberal party in 1886, he had once met Gladstone in the etreet, and that his friend of the past had taken a prodigious amount of time in trying to pull off a tight glove before shaking hands. should have taken off his coat to welcome you," said Lady Arthur. "He had already turned it," was the reply

Dining in June, 1890, at Grillion's 'a politically neutral club founded in 1812). Sir Mount Stuart eat next to the Bishop of Peterborough. They talked of Father Healy "Did you ever hear," asked the Bishop, "what passed between him and the Old Man at the other end of the table? Mr. Gladstone once said to him: 'When I was in Italy the other day I saw a notice in one of your churches to the effect that a plenary indulgence could be had for a sum of about thirty shillings How do you explain that? 'If,' answered the Father, 'my Church were prepared to give you plenary indulgence for all the sine you have been guilty of for the sum of thirty antilings. I think you would be let off uncommonly cheap." At the same dinner the name of Whiteside came up, and there was some general conversation about that the action-toting orator Gladstone recalled a speech of his, to which Palmerston replied, beginning with the words. "We have heard nerhaps I may even say, we have seen, the speech of the right honorable gentleman." Gladstone went on to say: "Ireland has produced some very good lawyers, has it not?" "It produced very much the best lawyer I ever knew, "remarked Chitty, a son of the well-known law writer. "He was a pupil of my father's and I knew him very well-Shaw Willes, afterward Mr. Justice Willes; his vast knowledge on many subjects, his unequalled grasp of law, and the extreme energy, almost ferocity, of his made an extraordinary combination." In

the course of the evening some one recalled a conversation about Irish affairs in which the disputants got very hot. "The only way to govern Ireland," said one, "would be to bring Cromwell back from hell to do it. Shure," was the reply: "but do you think he'd come? Isn't he aisier where he is?" At the same dinner Lord Norton described how he and the Duke of Buckingham abollebed the Constitution of Heligoland and made the British Governor absolute; "exactly what should be done in Ireland," he added. Gladstone murmured, "A Crown colony," but did not in that temple of neutrality treat the remark as serious, though Sir Mount Stuart believes that, not long before, at Grillion's, he had admitted that there was something to be said for that view of the

In July, 1890, the Dowager Lady Lyttleton told our author on the authority of the last Ledy Ashburton that many years ago Prosper Merimee said, of Gladstone: "C'est un jeune homme de beaucoup de niaiserie, beaucoup de genie et beaucoup de bigoterie; il ira loin, et saura faire beaucoup de mal et beaucoup de

In January, 1891, Sir W. Gregory, who had been sitting next Gladstone at a breakfast at Grillion's, told our diarist that their talk had turned chiefly on swearing. He mentioned that Gladstone had asked him if he remembered Lord Melbourne. "Yes," he "When I was a very little boy my grandfather, who was then Under Secretary for Ireland, took me to the Chief Secretary's room and formally introduced me to Lord Melbourne " "Did he swear at you?" asked Gladstone. "I do not remember that be did," rejoined Gregory, "but, for that matter, every one swore in those days. After I had been there some time, however, he said: 'Now, my boy, is there anything here you would like? 'Yes,' I answered, pointing to a very large stick of sealing wax. "That's right,' said Lord Melbourne, pressing on me a bundle of pens. Begin life early. All those things belong to the public, and your business must be always to get out of the public as much as you can." "Highly immoral dectrine," remarked Gladstone Pursuing the same subject Gregory related that somewhat later than his introduction to Lord Melbourne he had heard at the Chapel in South Audley street an excellent sermon against swearing. As they were leaving the entered the Palmerston Government be found marked: "The condition of that ship reminds In June of the same year, walking away from Sentence by Dr. Bridge, the organist,

building the father of the present Duke of himself at a Trinity House dinner, sitting by God!

We should have noted that in May, 1889. when our author dined for the first time at Grillion's, he saw at a distance Gladstone. whom he had not met since July, 1881. At the date last named, the Liberal leader was staying at York House, then occupied by our diarist, and remarked, as the two walked up and down upon the lawn, "Well, I wonder what it will look like when you come back from India. I shall be out of it all!" In reply. Sir Mount Stuart said something civil to which Gladstone rejoined: "Dear me. you don't imagine that I have the remotest dea of remaining in my present position? merely took it in order to put right some things which I thought wrong. I have no intention whatever of staying where I am."

The interesting fact is noted that, on April 18, 1885, Gladstone dined alone at Orillion's, no other member of the club being present. Gladstone emphasized the fact by entering on the club record the lines from "Paradise

Amongst the faithless, fafthful only as. And:

The mind is its own place and in its

The notion was at one time current that Gladstone was overbearing, almost insupportable, as Prime Minister. There seems to have been no foundation for the belief. In July, 1890, Lord Kimberley told our author that it was a mistake to suppose that Gladstone had been dictatorial to his colleagues; neither was he anything like so prolix in Cabinet as might be supposed from his perormances alsewhere: nor did he ever lose his temper. When he was in Palmerston's Cabinet, indeed, Gladstone was in the habit, it is said, of developing his ideas at great length, much to the annoyance of his chief. Von " said our diaries to Kimberley, "evidently did not feel toward him as one of his colleagues did when he remarked: never hear Gladstone going on as he does in Cabinet without feeling inclined to say to him. Now you just go and stand up in the corner till you are good." "No." answered Kimberley, "old age and experience had quite altered the man before I came to be his colleague."

In July, 1891, Lord Arthur Russell told Sir Mount Stuart that Gladstone had talked with much enthusiasm to Mr. Lowell about the noble conduct of the United States Government in providing pensions to the amount of tens of millions of pounds sterling a year for men who had served in the Civil War do not wish to disparage the generosity of my countrymen," was Mr. Lowell's reply, "but I may just observe that these persons are About the same time Arthur Mills voters. related at Grillion's that Gladstone had once been supporting the thesis that men now lived too long, citing as an illustration of the inconvenience the advanced age which Sir Thomas Aciand had reached before he ceased to be in the position of an elder son The only remedy, it was suggested, would be to throw parents who lived too long over a precipice. Gladstone objected to such an extreme course, but the late Archbishop of York (Magee) remarked: "He need not be afraid of the precipice; he has gone over it

We find the first allusion to Disraeli in these volumes under date of May, 1889. Disraeli was present, it seems, when Miall was making a studied eulogium of Gladstone. "He has suffered," said the orator, by this and by that, enumerating the various evil agencies. till at last he came to. "by the malice of his enemies." "By the panegyrics of his friends," remarked in a lower voice the Conservative leader

In the course of the same month at a dinner of the Literary Society, Lord Coleridge told a story of Disraeli falling in with Arthur Stanley when the latter was on the way to Westminster Abbey, not in his capacity of Dean, but as a spectator, desirous to see how things were carried on. "I like these Haroun-al-Raschid proceedings," said the statesman, "let me go with you. Do you think we shall get in?" "I dare say we shall manage that," replied Stanley. The crowd was great, but the Dean was recognized and the best of Scott's novels. Sir Mount Stuart managed to get his companion a seat upon listening for a while Disraeli said. "It seems to be a very remarkable discourse, but do you think I could get away?" He was assisted down "Good-by," he said "The multitude, the lights, the darkness, the courtesy were

most interesting Good-by." In July of the same year Coleridge related that Sir John Holker had said to Disraeli when they sat together in the House of Commons: "you know all these men opposite well. I don't mean the front bench. We all know more or less about it. I mean the men immediately behind; tell me about them " Disraeli put up his eyeglass and looked along the bench. "Do you see that man?" he said: "he is the greatest rascal living-I knighted

At a dinner given by Sir Mount Stuart, a guest spoke of Mr. W. M. Evarts and mentioned that, on being asked whether he would go to the funeral of a man whom he very much disliked. Evarts replied: "No, I shall not attend; but I quite approve of it." That reminded our author of an answer said to have been made by Disraeli to his bookseller. when the latter suggested the purchase of Bright's speeches: "I would buy them if they were complete."

In the second volume of the work before us we find reproduced from Lord Ronald Gower's "Reminiscences" an account of its outhor's last conversation with Disraeli: "He spoke of his early friendship with the three Sheridan sisters, all beautiful women, the Duchess of Somerset, once queen of beauty Lady Dufferin and Mrs. Norton. He described how delightful were the dinners in old days at Mrs Norton's, over a public house near Storey's Gate, more than forty years ago, and of the wit and humor that then flowed more copiously by far than the claret Lady Dufferin was his chief admiration, more beautiful than her beautiful sister-'Dreams! Dreams!' he murmured,

gazing at the fire." It seems that Disraeli's real motive for his famous onslaught upon Sir Robert Peel was frankly explained by the best authority near the end of his days Finding himself sitting next Mrs. Stonor at dinner, he said to her: "I am afraid it is disagreeable to you to be brought into such close relations with one who attacked your father so flercely: but it was such a fine opportunity for a young man" Later, in the same conversation, "You have seen a little dog barking at a big dog. I was that little dog " Something being said in January, 1881, about the very influential position occupied by the Duke of Rutland in the Salisbury Cabinet of that day, our author called to mind that in one of the few conversations he ever had with Disraeli, the latter remarked that he thought Lord John Manners was then (some thirty years before), as good a man as Lord Russell had been at his age, and not at all unlike him We note also that Disraeli. bored by conversation about Richardson's "Pamela," once said to Lord Arthur Russell that he wished that lady would marry the author of Junius's Letters, and that both

In June, 1991, at the "Breakfast Club." conversation found its way to Disraeli, and to the well-remembered occasion when, as leader of the House he, although habitually a sober man, got completely intoxicated while he was speaking, thanks to the Whip bringing him in glass after glass of too strong liquor. A night or two afterward he made a speech extremely decorous and extremely dull. "I prefer Philip drunk to Philip sober." said Lowe to Aberdare. At the same breakfast Goschen mentioned that soon after he

would retire into private life.

next Disraeli, who in the course of the evening recounted part of a conversation held by him in England with Bismarck, who was then going to Berlin and who said: "They think I am going to give them a Constitution, but I am going to give them a country." this had appeared under a slight disguise in "Endymion." Goschen asked Bismarck if it was true and he replied: "Yes, sub-

III.

In April, 1889, Sir Robert Cunliffe recalled the fact that Bright had said to him, speaking in 1886, when, it will be remembered, the first Home Rule bill was defeated by secession of Bright and other Liberals, that he thought the state of things in Ireland so serious that the best thing to do would be to issue no writs for Ireland at the next general election, but to come to Parliament with a Bill of Indemnity. Later in the same month Lady Grant Duff, speaking at a meeting in Birmingham chiefly composed of women. described a memorable scene which she had witnessed at the house of Mr. Moffat, then a well-known Liberal M. P.: "It was my privilege, now I believe five and twenty years ago, to meet the great man who so long represented your interests here, fof the first time. As I sat next him at dinner the lady on the further side made some remark relative to the American war, which was then at its height. A wonderful light came into John Bright's face and glorified its features into a beauty far surpassing all ordinary beauty of form and outline as he spoke to us of the Northern States-of their courage, of their endurance, of their determination to make every personal sacrifice to the great interests involved and for the integrity of the Republic. I care for the Northern cause,' he concluded, turning to me, 'as you care for your children, and I long for news of it as you would long for news of a sick child."

Dining at Grillion's in July, 1890, our diarist heard Lord Kimberley asked whether Bright was good in the Cabinet. "First rate," he answered: "he always gave us exactly what we wanted, namely, the view which would be taken of the matter under discussion b the Radical party as then constituted. He was very shrewd, very concise, and never made difficulties of any kind. Lord Clarendon near the end of his life asked me in the House of Lords, 'Do you remember my once saying to you that I thought John Bright ought to be hanged?' 'Perfectly,' was my reply. 'Well.' rejoined Lord Clarendon, 'I thought so then. Is it not curious that John Bright and I should now be fast friends?"

We have already mentioned that Palmersion considered Robert Lowe (afterward Lord Sherbrooke) one of the three cleverest men he had known. There is no doubt that Lowe, like Lord Westbury, had a turn for epigram, usually of a mordant kind. On one occasion the conversation at the literary society turned to the period when a certain politician sat below the gangway and attacked, whenever he had a chance, the first Gladstone Government. body said to Lowe: "Why is ---- so angry?" "Hungry!" was the reply. At another time, after a vicious onslaught, the same politician sat down, professing "the most absolute love and affection for the head of her Majesty's Government." "Oh." remarked Lowe, "it's all very well to talk about love and affection: what he wants it a post-nuptial settlement." Once is happened that a very deaf M. P. was doing his best to catch with his ear trumpet the words of an extremely dull speech. "Just look at that foolish man" said Lowe, "throwing away his natural advantages." Some one related that Lowe's first wife had said to him: "Robert, if you were as stingy in domestic matters as you are as Chancellor of the Exchequer, I should go away and leave you altogether." "My dear," was the reply, "it is a great temptation." In one of these volumes our diarist jots down Lowe's epigram, which passed from mouth to mouth after the revolt of the match girls was supposed to have killed his too celebrated

budget "Ex luce lucellum." we all of us know But if Lucy wont sell em. now then. Mr Lowe? Dining with our diarist at "The Club, Dr. Smith told him that Lowe had said to him that he thought "St. Ronan's Well" nearly deems this a strange judgment and he adds: "I do not think Lowe was particular pily inspired when discoursing of Scott, I have heard him run down Sir Walter's poetry quite unduly, speaking, for instance, with great contempt of the lines

"Come it slow, or come it fast, 'Tis but Death that comes at last."

We hear a great deal of Lord Coleridge, the Lord Chief Justice, in these volumes. At a dinner of the Literary Society in June, 1889, there was talk of Philpotts, the Bishop Exeter, and Coleridge mentioned that his reputation for saying sharp things be-gan early. "One of the guests at an undergraduate party in Oxford sang a song much out of tune. Then Philpotts was called upon, but he declared that he had not a note in his voice. 'If you can't sing you must make a speech or tell a story, said his friends. 'If I am to tell a story,' replied the future controversialist. 'I think I should say that I should like to hear sing that song again. Much later in life Philpotts went to stay with Sir ---in Devonshire. 'It's a beautiful place, is not?' remarked somebody. 'Yes,' said the Bishop, 'it is a beautiful place; if it were mine. I would pull down the house and fill up the pond with it. That would remove two objections." At another dinner of the Literary Society Coleridge referred to a curious case with which he had been connected, a case in which a woman dressed in man's clothes made love so effectually to a young girl that the latter, when she discovered the deception, became insane.

At one time when our diarist and Coleridge were dining together a subject of conversation was Terence, about whom Coleridge had once had a correspondence with Cardinal Newman, which began with reference to the latter's adaptation of the Eunuchus. In the course of it Coleridge quoted the words: "O dimidiate Menander" The Cardinal fired up at this and asked who had ventured to describe his favorite in this way. Coleridge replied that the criticism might be good or bad, but that the critic was no less a personage than Julius Casar. Nevertheless. Newman stood to his guns in spite of the authority of "the greatest name in history." Newman's reason for liking Terence so much seems to have been that he thought he found in Terence's plays the sort of language in which Romans of education and refinement, such as Scipio and Lælius used to talk. It was observed, and truly. that when we consider how little we have of Cæsar's verse, it is remarkable that two of his phrases the one cited above and "Vis

comica"-should become so familiar. At a dinner of the Literary Society Coleridge directed attention to the fact that the phrase "clotted nonsense," often said to have been used by Sydney Smith when speaking of Carlyle's style, was really as old as Ben Jonson. At the same dinner Coleridge, whose Eton stories formed a not unimportant part of his extensive repertoire, related that his namesake and relative, long a well-known master at Eton, had a horror of Tennyson. When "The Princess" came out he was inveighing against it to his boys, and asked. among other things-" 'Divine despair!" that not pure rubbish? What is 'Divine despair?" "It is," replied one of his pupils. the feeling which comes over the school when Mr. -- gets into the pulpit " Dining at Grillion's in May, 1859, Coleridge recalled the story of the Megiera, a craft whose unseaworthiness had been made a subject of reproach to the Government, with which he was connected as Attorney-General During the discussion of the subject Lord Young, who was then in the House of Commons, had re-

me of an interview of which I once heard between a gentlemen and his doctor. 'I am not dengerously ill. am I?' said the patient.

'No,' rejoined his comforter, 'you are not dangerously iii, you are dangerously old.' " At a dinner of the Literary Society in Jansary, 1890, Coleridge repeated to our diarist a fine translation of some lines in Homer by a Mr. Abraham Moore, and mentioned that a poor Welsh litigant, who had a suit with a man of fortune had brought this personage from the Western Circuit to fight his battle, al the leading counsel who were accust to go to Cardiff, having been retained by his adversary. Mr. Moore won the case, and Jekyll wrote:

" Dives retains the Cardiff Bar And proudly counts their learned noses: But Lazarus, discreeter far On Abraham's bosom safe reposes."

Lord Coleridge also recounted an incident of his own earlier life He had to cross-examine an eminent professional witness about a proposed harbor. In the course of doing so he rocks that would be a great inconvenience to you?" "Oh. yes!" replied the witness: "un-doubtedly there is, but we propose to get rid of it in such and such a manner." Very good," rejoined Coleridge: "but when you have got rid of it, would there not be very awkward sandbank to contend with?" 'Certainly," said the witness, "but against t we should provide thus and thus. Well." answered Coleridge, "but, when you have removed both these obstacles, would you not still have a great deal of trouble from the current of the river when in flood?" "Clearly." was the answer, "but we should encounter that difficulty successfully by another expedient" (which the witness proceeded to explain). "You have seen the place, have you not?" said Coleridge. "Oh. yes." "Well, I never did." was the plied the other. rejoinder. "I have invented alike the reef, the sandbank and the river!" Stuart then asked Coleridge if he knew a story which is told of a professional witness, now

in the odor of scientific sanctity. "He was

my witness." was the reply. "I guessed as much." said our diarist. When Coleridge was staying with Sir Mount Stuart in April, 1891, he related that, before appointing Hampden to the chair of ecclesiastoal bistory at Oxford, Lord Melbourne had consulted Archbishop Howley, who said that he thought the appointment would give general satisfaction. When the storm of remonstrance broke Lord Melbourne offered to resign, but the King (William IV) would not hear of it. The Archbishop, who had been talked over and frightened, attacked the Prime Minister in the House of Lords Lord Melbourne, who had Dr. Howley's letter before him, three times took it in his hand to read and three times laid it down When asked why he had neglected to use so crushing a weapon, he replied: "He has been bullied and badgered into taking the course he has taken, but I have a stronger reason than that I ought never to have asked his advice The responsibility was mine and I ought to have assumed it fully the first " Dining with the Literary Society in July, 1891. Sir Mount Stuart noticed that they had lately lost several of th ir clerical members, namely, Canon Liddon and two Archbishops of York Coleridge told the following story of one of the Archbishops A waiter spilt some soup over him, whereupon he looked round the table, and said. any layman express my feelings?" A similar tale is told, of an eminent Judge. A new member was introduced into his court who was by no means welcomed with open arms. One learned brother was so outraged by the appointment that he poured forth a perfect torrent of imprecations "My dear said the eminent Judge referred to, "I don't swear, but would you mind saying all that over again, just once-for me?" At another dinner of the Literary Society Coleridge aid: "Wordsworth was a very good Greek. and an admirable Latin, scholar. Do you

know that he translated six books of the Iliad? Only two hundred lines of this translation have been published, but it must be in the possession of his family." the evening conversation wandered to a Judge now deceased who was, when alive, by no means a paragon of wisdom. "I once said to M ." remarked Coleridge, " 'poor ---Do you see that his hands and feet are beginning to shake?' 'Yes.' was the rejoinder, the weakness is spreading.

Sir Mount Stuart was a Balliol man, and, of course, we hear a good deal in these Memoirs about Dr Jowett. It seems that a discussion once arose in the Master's House at Balliol between Jowett and Lord Westbury about the merits of Tennyson. Lord Westbury rated them very low, and, throwing himself back in his chair, repeated several stanzas from "Childe Harold," following

the stanza which commences with the words "But ever and anon of griefs subdued." In a moment or two, every sound at the table ceased: even the waiters stood immovable till the recitation ended, when, turning to his host, the old man said: "Now match that from the writings of your friend Miss

Alfred Tennyson!" While staying at Balliol in February, 1891, our author took in to dinner Miss Sorabji, a Parsee young lady who was studying law at Somerville College. He soon found that his lot had been cast in pleasant places, for she made him think, he tells us, of Novella d' Andrea, the fair professor at Bologna, who gave her lectures with a curtain drawn before her.

"Lest if her charms were seen, the students

Should let their young eyes wander o'er her And quite forget their jurisprudence." The young lady in 1891 was not more than two or three and twenty, yet, before she had come to England she had lectured at Abmedhabad on philosophy and literature to a class of some sixty young men. Very early in our diariet's conversation this interesting person, Jowett said: "You must tell Sir Mount Stuart your judgment of Solomon about the dog " This she proceeded to do. It seems that a dog in an excited state and supposed, of course, to be mad, had rushed into the room of one of her Parsee pupils, who desired that the creature should be foreibly expelled. To this a Jain vehemently objected, saving that, for all he knew to the contrary, the soul of his grandfather might be in that dog The contention waxed so hot between the pair that for its settlement they had to appeal to superior authority. Miss Sorabit saw that her position was a difficult one, because, although not a Parses but a Christian by religion, she was a Parsee by race, and would be suspected of a leaning to the Parsee side of the question. She heard, accordingly, both the litigants with much patience, and, at last, gave her sentence as follows: "You," she said, addressing the Parsee, "are quite justified in saying that you cannot afford the time while you are reading for your degree, to be laid up by the bite of a dog, to say nothing of other serious consequences which might arise You, on the other hand," she added, address ing the Jain, "are quite justified in maintaining that the soul of your ancestor may be in the animal, and that it ought not to be treated with violence or contumely. The equitable arrangement will then be that you should go to the room where the dog is, and carry it thence honorably and tenderly " In a very few minutes she beheld the intruder being dragged off the premises in the custody of a peon Dining with W H Lecky in April, 1889, our

diarist heard, his host say that society was at present much more agreeable in Ireland than in England, "for there is no difference of opinion " The name of a Judge in Dublin coming up, some one said. "It was he who misquoted in the House of Commons the familiar line, 'Tempora mutantur et nos mutamur in illis . Disraeli in horror said. Tell' the man never to open his mouth again."

session of the Committee of the Literary Fund with Lecky, our author heard his companion say that a well-known London pub-lisher had assured him that "most books just about paid their expenses." The talk strayed via Longmans to Campbell, the poet. and Lecky observed: "How strange it is that he should have written so much that is perfectly worthless along with a very little that is as good as anything in the language. Leeky added that, when the question was discussed whether Campbell should be commemorated by a statue or a bust. Roger remarked in allusion to his inveterate habit of drinking: "I prefer a statue, for I have not seen my good old friend on his legs this many a day." Our author was staying Lecky at a ocuntry house in July, 1891. As they were talking together the historian expressed the opinion that Carlyle had lived about two years too long. He remarked to Lecky before he died: "I cannot rememer anything I have written.

to become Prime Minister. There are several allusions to him in these volumes. Thus under date of Jan 20, 1889, George von Bunen wrote to our diarist: "Alas! German is name no one will much like to apply to himself just now. I, for one, distinctly hide my face in shame. For it is no excuse that Bis marck is not of our maiding. He who should assert that Bismarck stands there unassailable because of the bayonets and a poisoned press and the royal will would be blind or a deceiver. There can be no doubt that the educated classes, which have benefited by his rotective duties and fiscal policy, stand generally by him: that no personnes qui se respectent, that I wrote of have a word to say against him, and that the working classes letest us bourgeois infinitely more than him who prepares the way for an unmitigated cocialist regime Thus, Bismarck is the nation and we the outcasts." We scarcely need point out that the present Queen Alexandra, formerly Princess of Wales, is the daughter of the King of Denmark, from whom russia wrenched Schleswig and Holstein In April, 1890, Sir Beauchamp Walker related o our author that, when the Princess o Wales went to Berlin, the old Emperor William presented Bismarck to her. It was with a sob in her voice that she said: "I have long desired to make the acquaintance of Prince Bismarck." In the evening Lady Walker said to the Chancellor: "Well, isn't she charming?" "She is not only," replied Bismarck a very charming, but also a very prudent ittle lady." In July, 1890, Sir Rowland Blennerhassett told the compiler of these recollections that about two years previously Moltke had warned Bismarck that it was tim for him to retire; that age and youth would not get on together and that, by clinging to power, he was preparing for himself a dis-How unexpected to Bismarck was the demand for his resignation may be learned from the following story. The English delegates to the labor conference held in Berlin at 1890 arrived on a Saturday night and found that they were invited to dine the next evening with Prince Bismarck. They accepted the invitation. Soon after they had adourned from dinner to the drawing room a servant came up and said something to the Prince, who left the room and did not return. As it was getting late, the English guests con suited Count Herbert Bismarck as to whether they ought to go. "I will ask my father." he replied, "and let you know." Again there was a considerable delay. When the Count returned, he said: "If you will come with me, you will pass through the room in which my father is, and will be able to take leave of him. They followed and found in an apartment through which they were led two gentlemen in uniform. These were the A. D. C's of the Emperor, William II. had come to remind the Chancellor that he had not sent to his sovereign the resignation which he had promised. When one of the English delegates subsequently saw Count Herbert in London, the latter said: "It was an interesting evening for our family, that on which you dined with us -the evening of my father's dismissal. In May, 1891. Max Muller recounted to our author a curious circumstance which, having occurred just before Bismarck's fall, might have indicated to him how slippery was the ground on which he trod. He went one day to the Emperor, who was busy, and sent to say that he would see the Chancellor presently. Ere long the royal children came in and insisted upon his dancing with them. "No." said Bismarck, "I am too old to dance with you." "Then you must play," they said. He sat down to the piano, but ere long the Emperor came in, and, finding him thus engaged, said: "So, here is the fourth generation of the Hohenzollerns, which has to dance to your playing."

VI.

The names of Tennyson, Browning and

Matthew Arnold occur now and then in the

diary We have noted what Lord Westbury thought of the poems of the first-named Frank Palgrave, who, on the contrary, was one of the poet's admirers, told Sir Mount Stuart of a visit which he had paid to Tennyson soon after the latter's fame had been increased by the wide diffusion of "In Memoriam " Palgrave said to him: "In republishing your works, you will probably now leave out some of the less mature of your compositions." Tennyson assented, and the two proceeded to look through the volumes finding some eight or ten poems which both agreed might be sacrificed. The arrangement, however, was not finally carried into effect, Moxon, the publisher, having suggested certain difficulties. When Palgrave made a similar suggestion to Browning, the latter replied: "What, leave out anything! Quod scripsi, scripsi!" At a meeting of the Breakfast Club in February, 1891, the members present talked long about possible successors to Tennyson in his capacity of Poet Lau reate. Swinburne was, of course suggested Would you trust him with an epithalamium? said one of the convines. Concerning Browning's ultimate rank in literature, George Boyle Dean of Salisbury, wrote to our author: "About his place as a poet I am not sure, but, as he has been one of my chief interests since was a schoolboy, I feel somehow like the man in Landor's dedication who has shaken hands with them that followed him to the shore. and sees from the vessel one standing wide apart, whom he never can hope to see again. Talking with Mrs. Ritchie (Thackeray's daughter), about Browning, Sir Mount Stuar learned that the poet had at one time quarrelied with her. She never knew the reason, but the separation lasted for some time. It came to an end when they were both living in Normandy, chiefly through the good offices of M. Milsand, who told his friend how anxious she was for a renewal of their old agree able relations. The name of the book which commemorates Browning's visit to that region was suggested by her saying that it really ought to be called White Cotton Night cap Country, a remark to which he replied. No. I shall call it Red Cotton Nightca; Country, for I have a very terrible story to tell " It seems that Aubrey de Vere spoke to Browning not long before the latter died about the obscurity of his poems. "I have heard," replied Browning, "that criticism before, and have twice gone carefully through them without being able to detect a single obscure expression." Our diarist attended Browning's funeral at Westminster Abbey, but Lady Grant-Duff stayed at home, appar ently agreeing with the poet's old housekeeper, who remarked when he made himsalf ill by going to pay a similar mark of re peot to G. H. Lewes, "I don't see the good of catching cold at other people's funerals. Sir Mount Stuart thought the ceremony well managed, much better than Dean Stanley's funeral. The most original part of it was the introduction of what was described as a

on Mrs. Browning's lines beginning, "What rould we give to our beloved?

With regard to Matthew Arnold our diarist

thinks it would be well for the world if a

certain passage reproduced at length from the "Essays on Church and Religion" could

get itself speedily assimilated by those who

are to teach the teachers of the twentieth

century. We subjoin a short extract from

the passage: "I believe, then, that the real

God, the real Jesus, will continue to command allegiance, because we do, in fact, 'belong to them.' I believe that Christianity will survive because of its natural truth. Those who fancied that they had done with it, those who had thrown it aside because what was presented to them under its name was so unreceivable, will have to return to it again and to learn it better. . . What is certain is that Christianity will not disappear. Whatever progress may be made in science, art and literary culture-however much higher. more general and more effective than at present the value of them may become Christianity will be still there, as what these rest against and imply; as the indispensable We have repeated the remark attributed to background, the three-fourths of life." In Bismarck when he was summoned to Berlin one of these volumes is recalled Arnold's memorable apostrophe to Oxford, an arostrophe perhaps more aptly applicable when it was penned than it is now: "Beautiful city! So venerable, so lovely, so unravaged by the flerce intellectual life of our century, so serene! There are our young barbarians, all at play! And yet, steeped in sentiment as she is, spreading her gardens through the moonlight and whispering from her towers the last enchantments of the Middle Age, who will deny that Oxford by her ineffable charm keeps ever calling us nearer to the true goal of all of us, to the ideal, to perfection-to beauty, in a word-which is only truth seen from another side, nearer, perhaps, than al the science of Tubingen! Adorable dreamer, whose heart has been so romantic, who hast given thyself so prodigally, given thyself to sides and to heroes not mine, only never to the Philistines! Home of lost causes and forsaken beliefs, and unpopular names and impossible loyalties! . . Apparitions of a day, what is our puny warfare against the Philistines compared with the warfare which this queen of romance has been waging against them for centuries, and will wage after we are gone?

In April, 1889, Sir Mount Stuart attended a meeting in the Jerusalem Chamber about the Arnold Memorial Fund, for which nearly £7,000 had been subscribed. "How strange," is our author's reflection, "amidst all its revolutions, is the continuousness of England! Here were we assembled in a room which was historical long before Shakespeare, and made world-famous by himto do what? In the very place in which the Westminster divines had set forth in elaborate propositions the curious form of nonsense which was Christianity to them, to do honor to a man who, standing quite outside their dogmas, had seen more deeply into the heart of the matter than all of them put together!

The Mediterranean Race

M. W. H.

The book entitled The Mediterranean Race by G. SERGI. Professor of Anthropology in the University of Rome (Scribners), is study of the origin of European peoples, not exclusively, but primarily from an anthropological instead of a philological viewpoint. In order to bring out clearly the purport of this interesting work, it may be well to recall briefly the opinions that prevailed until recently upon the subject, and then contrast them with the conclusions at which Prof. Sergi has arrived.

It is well known that, after the discovery of Sanscrit and the comparative study of the languages called Aryan, Indo-European or Indo-Germanic, the belief became current that European languages, with the exception of a few classed among other linguistic families, were all derived from one mother tongue, from which Sanscrit and certain other Asiatic languages were also descended It was not long before this view of the fundamental unity of the Indo-European languages led to corresponding deductions with regard to European ethnology and anthropology Civilization was supposed to come from Asia, the assumed cradle of the Aryan speech and peoples, the alleged centre of dispersion of European nations. It was asserted that European peoples in various troops and at various successive periods had set out from a common Asiatic centre and established themselves in different seats in Europe, bearing with them a common patrimony of language and of civil and religious institutions According to the hypothesis, the distinctizroups, like the Italo-Greeks, the Celts, the Letto-Slave and the Germans, originally constituted a single people conjointly with

According to the more widely accepted opinion, from which, however, a certain mount of dissent presently declared itself. the Arvans had invaded Europe from 'east to west, then from north to south, subjugaing the primitive and savage peoples they met with in the course of their advance. During various pauses of different length, before reaching their final destinations they had begun to vary and diverge in language and other social manifestations, constituting so many distinct varieties of the original, single, Aryan stock. In pursuance of this theory, the Italo-Greeks would have been united during their first pause in Europe. and would thus far have had language, religion and customs in common; subsequently they would have separated into two groups. occupying respectively definite seats in the Italian and Balkan peninsulas, where, finally, each group would have become a distinct and characteristic people, an Aryan variety. The same phenomenon was supposed to have occurred in the case of the other European groups. Celtic, Germanic, and Slavonic, n the one hand, and of the Asiatio, or Indo-Iranian, groups, on the other. All these peoples developing separately and varying in their development according to physical environment, became ultimately strangers to each other: it was Sanscrit with the series of studies to which it gave rise that unveiled the intimate relationship between languages

the Asiatic group of Indo-Iranians.

so diverse and peoples so remote. Meanwhile, however, anthropology, examining the physical characters of European peoples, though without investigating them exhaustively or even deeply, made it clear that between ancient Italians, Greeks, Celts. Germans and Slave there were profound and characteristic differences, which showed that they could not all belong to the same human group; that there might be linguistic relationship without blood reationship and that various peoples might have a common civilization without having a common origin. Thereupon the hypothesis, which may be termed Indo-Germanism. entered upon a new phase. When it was recognized that the peoples of Aryan tongue and civilization are not anthropologically a single stock, the idea arose that among these one must represent the authentic and original Aryan group, while the other peoples must merely have been Aryanized, receiving their language and civilization from an invader. In the working out of the new inquiry thus directed and of the special and general investigations regarding the various phenomena of Aryan civilization, some doubts arose among linguists and philologists as to the Asiatic origin of the Indo-European stock; in some, indeed, doubt grew to a conviction that Asia was not the cradle of the Aryans. Latham, Benfey and Geiger were the first to attribute a European birthplace to the Aryan race. To-day the old hypothesis of the immigration from Asia into Europe is still maintained by a few of the original upholders of an Eastern origin, who, as Max Muller was to the last, are unwilling to abandon their old convictions; on the other hand, later archeologists and linguists, philologists and palmethnologists have supported the theory of a European origin with ardon,

while among anthropologists there has been whibited either doubt or tacit acquiescence.

11. With these hypotheses let us now contrast the conclusions which Prof. Sergi has sought to vindicate in the book before us. He maintains that the primitive populations of Europe, which succeeded the Neanderthal man. originated in Africa; these constituted the entire population throughout Neolithic, or wrought stone, times. . In our author's judgment, the basin of the Mediterranean was the chief centre of movement, whence migrations from North Africa reached the centre and the north of Europe. From the great African stock were formed three varieties, in accordance with differing telluric and geographic conditions; one, peculiarly African, remaining in the continent where it orig nated, exemplified in the Egyptians and certain peoples of East Africa; another, the Mediterranean, which occupied the basin of that sea; and a third variety, the Nordic, which ultimately reached the North of Europe These three varieties are regarded as the three great branches of one species, which Prof. Sergi calls Eurafrican, because it occupled, and still occupies, a large portion of the two continents of Africa and Europe

Our author undertakes to demonstrate that these three human varieties have nothing in common with the so-cailed Aryan races; it is an error, he thinks, to assert that the Germans and the Scandinavians, so far as they are blond dolichocephals, or longheads, are Aryans; on the contrary, they are Eurafricans of the Nordic variety. Accordng to this theory, the Aryans are of Asiatio origin, and constitute a variety of the Eurasiatic species; it is pointed out that the physical characters of their skeletons are different from those of the Eurafrican skeletons. Certain deductions follow The primitive civilization of the Eurafricans is Afro-Mediterranean, becoming eventually Afro-kuropean. What is now known as the Mycennean civilization had its non-Aryan origin in western Asia, and was transformed by diffusion in the Mediterranean. The two classic civilizations, Greek and Latin, were not Arwas term Asia, and was transformed fusion in the Mediterranean. The two classic civilizations, Greek and Latin, were not Aryan, but Mediterranean. The Aryans were savages when they invaded Europe, they destroyed in part the superior civilization of the Neolithic populations, and could not by themselves have created the Greeo-Latin civilization. Ultimately, in the course of the Aryan invasion, the languages of the Eurafrican species in Europe were transformed in Italy, Greece and elsewhere. Celtic, German and Slavonic, indeed, are genume branches of the imported Aryan speech in other cases, the languages of the Aryan invaders underwent a transformation and preserved some elements of the conquered tongues.

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The whole of the volume before us is devoted to the demonstration of this theory For an adequate appreciation of the evidence and arguments brought forward we must commend the reader to a careful perusal of the book itself, merely pointing out that at the base of the demonstration lies the craniometrical fact that the Arvan invaders were brachycephalic, whereas the conquered peoples were dolichocephalic. We will also indicate succinctly the method of investigation followed by the author. In the second chapter we are reminded

that the basin of the Mediterranean is not merely European: western Asia and northern Africa also form part of it, and it may be said that the waters of this midland sea formed an area of contact for three-quarters of the ancient world. In this area of contact was evolved the civilization which has chiefly influenced modern peoples, and which continues to influence them: the other civilizations perished completely or belonged to a world less in touch with the social life of mankind, considered as a whole; though for a time they may have constituted imposing States, like Babylonia and Assyria. Of these we possess to-day the historical records which have an artistic and monumental value, but their social order, which constitutes so large a part of a nation's civilization, has had little or no traceable influence on modern life, while Latin civilization still lives, more or less transformed, in modern societies The peoples nearest to Asia which most strongly felf Asiatic influence in their de-

strongly felt Asiatic influence in their development have sunk, like the Asiatic peoples, some having even disappeared from history; to-day we have to disinter them from among the remains of their monuments and their indecipher-ble languages.

The Mediterranean has presented favorable conditions for the development of a civilization more cosmopolitan than any of those born in the valleys of the Euphrates, the Tigris, the Nile or the great rivers of India. The Mediterranean, with its large and small peninsulas, its numerous islands. and small peninsulas, its numerous islands its waterways to other seas and to the interio of the surrounding islands, has furnished points of contact and struggle between man nations, arousing the internal and external activities of each in the directions most useful to its existence and growth. To these natural activities of each in the directions most useful to its existence and growth. To these natural conditions may be added others which have made the basin of the Mediterranean one of the regions most fit for man's habitation: a temperate climate, a fertile soil, an abunance of produce of every kind. Hardly do we leave this happy basin than we enter deserts in Libya, Syria and Arabia, or regions considered inhospitable in ancient times, like Scythia and central Europe. The Black Sea was by the Romans considered an inclement region. In comparison with Italy, and even in Italy the centre of development of civilization was not the Valley of the Po, but the central and southern districts.

even in Italy the centre of development of civilization was not the Valley of the Po, but the central and southern districts.

Prof. Sergi essays, as we have said, to prove that this geographical region is an anthropological unit. It is not Asia, or Africa or Europe which became the centra of civilization and of dispersion: rather was it the whole basin of the Mediterranean. The stock inhabitating this basin, though it has various ethnic names, constitutes a family of peoples which our author would denominate. Mediterranean, on account of their geographical position and anthropological stability. The family, indeed, is not confined to this basin, but ultimately became diffused toward the west, the north and the east, invading the Canary Islands, western and central Europe and even reaching Great Britain and southern Eussia. The racial names of the primitive peoples of the Mediterranean are here reduced to four, corresponding to the four great branches of the Eurafrican stock, which in various ways and through long ages have become remixed, have fournit as enemies, have immigrated Mediterranean are here reduced to foliate corresponding to the four great branches of the Eurafrican stock, which in various ways and through long ages have become remixed, have fought as enemies, have immigrated or emigrated at different periods and by new roads or old roads, to escape destruction or to seek better means of existence. The Iberians gave a name to the great peninsula in the southwest of Europe, which now comprises Spain and Portugal, the Ligurians, under various names, occupied various parts of Italy and through southern France, touched the Iberians the Pelasgians occupied the peninsula and islands of Greece, passed into Italy at different periods and were diffused through Asia Minor under the obscure names of khatti, Chittim or Hittites, finally, the Librans occupied northern Africa under various appellations, of which the most illustrious, Egyptians, was applied to the inhabitants of the Nie Valley.

To establish the original identity of these teams.

Africa under various appeliations, or wined the most illustrious, Exyptians, was applied to the inhabitants of the Nile Valley.

To establish the original identity of these four races Prof Sergi has begun by studying them from the anthropological viewloint. Ever since he convinced himself that anthropological methods is should not differ from zoological methods should not differ from zoological methods he has chiefly turned his attention to the morphology of the skull as revealing those internal physical characters of human stocks which remain constant through long ages and at far remote localities. He has examined, whenever it was possible, the ancient and modern skulls belonging to each branch of the so-called Eurafrican race, and he has met with the fact that there exist about a dozen cranial forms (all, however, dolichocephalic, or mesocephalic), common alike to all the peoples called Iberian and Ligurian, as well as to those occupying Italy and Greece, Asia Minor, Egypt and all Northern Africa now tenanted by the Berbers and Kabyles. Other cranial varieties, indeed, are also found in these regions, but they appear to be foreign racial elements that have mingled with the earlier factors throughout the Mediterrane, basin. Our author has compared cranial forms of Neolithic times from the Iberian peninsula, from prehistoric Liguria, from the section of Central Italy occupied by the Etruscans to Latium and Neolithic Sicily from Greece to the Troad and Hissariik, and from graves of the Mycenæan period in Crete. These, in turn, he has compared with ancient series of skulls from Egypt and Tunis, and he has found the same cranial types and varieties still predominant. These researches have revealed that the ancient cranial forms invariably resemble the modern forms in the same regions, except where some foreign element has become intermingled. The persistence of certain physical characters through long ages and countless vicissitudes at this except the product of the period of the period of the producing of the per stence of certain physical characters long ages and countless vicissitudes a the established; it is obvious that without su-persistency anthropology would be imposed. The researches have also led to the chell The researches have also led to the cohelli-sion that from its origin the Mediteriarran atock has not changed in space of foreign invasions the racial composition remains the same; the new elements have not been alid to disintegrate it, or to after its general physi-

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